A SURVEY OF THE LIFE STYLES, WORK EXPERIENCES, AND THOUGHTS ON SCHOOLING OF SELECTED GRADUATES FROM JERICHO HILL PROVINCIAL SCHOOL FOR THE DEAF

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ABSTRACT

A survey of life styles, work experiences and thoughts about Jericho Hill Provincial School for the Deaf was conducted among selected graduates of the school in the summer of 1982, as part of a broader study of vocational training needs and employment patterns. Through personal interviews, 29 respondents shared information about how they lived their lives, how they managed on the job, and how they felt about the educational services offered by the school during their years there. The results indicate that these deaf people kept relatively active and involved in social and cultural events, primarily within the deaf community, and that fewer of them were married. Most expressed considerable satisfaction with their work experience, although some suggestions for improvement were made. Deaf graduates had positive feelings about their education and alma mater, and offered some ways to improve the quality of programming. Recommendations arising out of the report are given in the body of the text and separately.

LIST OF RECOMMENDATIONS

1. That various organizations serving the deaf community be made aware of the expressed desire for more post-secondary training programs accessible to the deaf (especially on a part-time basis for those already employed); and that these organizations and agencies be encouraged to lobby the appropriate levels of government to fund such programs.

2. That a letter be sent to the B.C. Federation of Labour and other labour centrals informing them of the potential presence of deaf workers in their organizations and affiliates, and pointing out the need for interpreter services so that those members could take an active role in their unions.

3. That awareness regarding interpreting services and the rights of deaf persons to ask for them be heightened by writing informative letters to the Employer's Council of B.C., the Vancouver Chamber of Commerce, and to local newspapers.

4. That further advertizing in community newsletters and various media be undertaken to remind hearing impaired people about the availability of interpreting services.

5. That potential educational and support staff be evaluated on their sign language competency before being hired to work in the

school.

6. That potential substitute teachers, and agencies and educational institutions seeking to establish practicum programs at Jericho Hill School, be advised of the need for such substitutes and practicum students to have at least a working knowledge of sign language, in order to communicate adequately with students and staff at the school.

7. That a vocational program be established to train deaf students during their enrollment in secondary institutions. This would ensure, to some degree, vocational preparedness upon graduation and would not necessitate relying on post-secondary institutions with their stringent requirements for entrance into programs. In the Provincial Schools Act, the Provincial School for the Deaf is given this mandate. This program could be sited on-campus at Jericho Hill, or as a satellite program in a local high school.

8. That deaf students be allowed to remain in secondary schools until the age of twenty-one, to ensure accessibility to these proposed secondary school vocational programs.

INTRODUCTION

When graduates leave Jericho Hill School for the Deaf, they leave a familiar environment geared towards the needs of the deaf, for the competitiveness and confusion of a hearing world which is almost entirely impervious to the silent voices of the deaf. At the school, the educational staff and objectives are largely oriented towards guiding students through a curriculum that matches as closely as possible the course of studies for hearing students. There is seldom time to consider how well graduates are coping in "the real world", and how well their education prepares deaf students for life in a predominantly hearing society.

It is important to know the numbers of deaf graduates who work, and at what kind of jobs, and how many graduates are unemployed, or underemployed. How do these people find their jobs; do individuals or agencies help them? Do they attend post-secondary educational or training programs, and how do they fare? These questions were addressed in a survey of the vocational experiences of graduates from Jericho School by the same authors (Davitt, Hicks, MacInnes & Bruce, 1983). However, it was felt that a study limited mainly to statistics on employment, occupations, income and continuing education, while valuable, would not answer many of the qualitative questions as to how these deaf graduates actually live their lives and how well and freely they participate in the leisure, cultural, and economic life of the community. What was needed was more in-depth questioning regarding people's family and social life

and experiences on the job, as they interacted with other people.

There are many questions to raise about the lives and employment of deaf graduates, and questions as well regarding their feelings about their own education. It has become more common in these days of Consumer Education to ask the users to evaluate the services they receive. The answers provide useful information to guide career counselling for the deaf, to counsel parents of deaf children - and the students themselves - more realistically, and to focus program planning in educational or training institutions for the deaf.

Three broad areas were delineated for further study: family and social life; the workplace; and school experiences at Jericho Hill. Each of these topics will be reviewed in turn.

I. Family and Social Life

According to a major review of the literature on the deaf population by Stuckless (1980), deaf people tend to marry later in life if they marry at all; there is a greater proportion of unmarried people within the deaf community. The figures presented range from a low of 24.9% who are single (Lunde & Bigman, 1959) to a high of 34.1% single (Schein & Delk, 1974). Among the married deaf, the divorce rate is slightly higher than for the general population, and is especially so for mixed deaf/hearing marriages. Deaf couples tend to have fewer children, partly because they marry later.

Schein (1968) found that the Washington D.C. deaf community was very involved in organized cultural and social activities within the deaf community. Most had one or more hobbies, and took an active interest in sports as spectators and/or participants. Almost all the respondents read the newspaper, 95% watched television, preferrably when captioned. The Washington deaf community (which includes many members employed at Gallaudet College) may be slightly less representative in its enthusiasms for social and leisure activities. Other studies of deaf communities such as in Atlantic Canada (Fraser & Owsley, 1979) and the Greater Edmonton Survey in 1975 (Spragge et al.) indicated that about two-thirds of the respondents pursued hobbies or leisure time activities, compared to the 70-80% participation rate in Washington.

It is clear, however, that a majority of deaf adults are socially active and involved in various cultural activities. Generally, these activities are initiated within the deaf community; there is a substantial preference among these deaf people to socialize with other deaf people. Respondents speak of the ease of communication and the feeling of comfort. A deaf author (Schowe, 1979) describes it as a sociologist sees it:

> "In my own view, the deaf society is of prime importance. It is in the milieu of this social structure that the deaf gain a self-respecting image of themselves and a productive relationship with others" (p. 37).

II. Working in a Hearing World

Almost all deaf adults, if employed, work in a hearing milieu; their employers, their immediate supervisors and their co-workers are usually hearing people, often with little or no awareness of what it means to be deaf. Handicapped workers are often at a disadvantage at the worksite because of prejudice and stereotyping; they are seen as innately less capable of doing the work or accepting responsibility even when the tasks in question are well within their capability. Thus, in study after study, deaf workers are judged to be underemployed (working at jobs for which they are overqualified), under-represented in areas for which many deaf workers are trained but not selected (such as supervisory and professional occupations), and as a consequence, underpaid for the value of the work they could potentially do. Mindel and Vernon (1971), Lerman (1976) and Stuckless (1980) all describe similar situations for the deaf worker: lower incomes; lower status jobs; higher unemployment. The impact of these statistics on the lives of deaf adults is even more devastating when one considers the fact that work is more than a job; it is a source of economic freedom, and of personal and social dignity (Ibid.).

IIa. Communication on the Job

Although the preferred mode of communication for a majority of deaf adults is sign language (Schein, 1968; Stuckless,

op. cit.), when they enter the hearing world of work or commerce, they generally find it necessary to use other means to get the message across. Schein's survey of the Washington, D.C. deaf community (op. cit.) gave results which are basically consistent with other studies: "that deaf persons are generally flexible in resolving the problems of communicating without audition" (p.51). The deaf worker will use a variety of ways to convey and receive information, and often will utilize more than one at a time. The options are to employ one or more of the following: speech; speechreading; writing; gestures; signs and fingerspelling. The importance of the communication sometimes dictated the mode; a study by Crammatte (1968) revealed that while 40% of the workers might rely on lip reading on the job, almost half of them preferred writing when a conversation was complex or technical (in Schein, op. cit.).

IIb. Job Satisfaction

It appears to be true, as Schein concludes: "It is the deaf person who must adapt to the majority. And adapt is precisely what most deaf persons do well" (Ibid., p. 52). Lerman (op. cit.) reported that although his sample was underemployed and poorly paid. the level of job satisfaction was relatively high. Over 60% were well satisfied with their jobs. Schein's report indicated that more than 80% of the Washington area deaf workers were satisfied in their work. Job stability can also be taken as an indication of satisfaction; over half the Washington group had been in their present job five years or

more.

Despite the barriers between people who are hearing or deaf, deaf workers have succeeded in overcoming the obstacles imposed by their handicap. They are doing that using methods dictated by the larger society in which they live and work; they are doing that in a work environment that finds most employees spending 46% of every day involved in communication, whether face to face, by telephone, or by writing (Stuckless, Singer & Walter, 1975).

III. Deaf Education

Meadows (1982) points out that the educational system, as well as teaching an academic curriculum, takes on much of the responsibility for socialization of deaf youngsters - the teaching of social roles, norms and values - that is usually done within the family setting. This happens primarily because most deaf children come from hearing families whose language skills are not sophisticated enough to communicate complex ideas to their deaf offspring or siblings. The school becomes, therefore, an agent for socialization and a "carrier" of deaf culture.

For deaf students, the school has proportionately more impact on their lives than it does for hearing children. The process of acculturation for hearing children includes the barrage of information gained visually and aurally from television, movies, cartoons and comics, family

interrelationships, peer group interaction, and the wider hearing community which children observe and hear at work and play. The deaf child is cut off from all this auditory input; they are restricted (for fact-finding purposes) to images on television and movie screens which are imperfectly interpreted and often misunderstood, events in the (hearing) family which again are open to misinterpretation, and peer group exchanges in which children (deaf and hearing) trade misinformation to the detriment of all concerned. For most deaf students, the school is the one place in their life where most people, if not everyone, sign. Mysteries can be explained in school; misunderstandings can be unravelled; stories can be listened to or told.

It is unfortunate, therefore, that few studies have addressed the question of how deaf people would evaluate their schooling. Schein's study of the Washington deaf community (op. cit.) is one of the few to provide any information at all from the consumer's point of view. Respondents were asked what training or education aided them in obtaining their job, and 44% said none. Questioning in depth suggested that the respondents had received no specific training in school which would lead directly to a job in that area. "Despite the fact that nearly half the respondents did not feel their school had provided them with training specifically useful in obtaining their first job, 71 percent were satisfied with their education" (Ibid., p. 67).

From what does this satisfaction arise? Is this the idiosyncratic response of one particular deaf community, or is

this feeling one which can be generalized to other communities and other schools for the deaf? What positive (and what negative) thoughts do deaf graduates harbour concerning the schools which have played such a key role in their lives?

A review of the literature reveals much about how deaf adults in other parts of North America live and work and play. It cannot, however, satisfy the need to know how a specific group of adults from a specific school (in this case, Jericho Hill Provincial School for the Deaf) are managing their lives and their leisure time. A study of this specific group can pinpoint areas of local concern which may be ameliorated.

OBJECTIVES

The objectives of the present study were to examine in more depth three major areas in the lives of deaf graduates of Jericho Hill School. The first goal was to determine how deaf graduates live their lives and how easily and completely they can participate in the leisure, cultural, and economic affairs of the community. The second goal was to illuminate the working lives of these deaf respondents and to describe how they felt about their jobs, their fellow workers and their employers. The third goal was to link those thoughts and feelings about their life and work to the experiences and training the graduates had received at school, and to generate suggestions for programs and curriculum at Jericho Hill School for the Deaf.

In describing these selected facets of the lives of deaf graduates, it became apparent that more services are necessary to allow the deaf easier access to a full role in society. These additional or augumented service requirements have been clearly delineated and should be considered by governmental departments and social agencies when planning services for deaf clients.

METHODOLOGY

The structure of this study followed the framework of the National Technical Institute for the Deaf (MacLeod, et al., 1981), with important modifications to reflect the Canadian reality and to gather more in-depth information about the lives and work of our respondents. A questionnaire modelled on the N.T.I.D. format was used to gather statistical information on employment, occupations, incomes and continuing education (Davitt et al., op. cit.); a list of supplementary questions was used as a basis for interviewing personally those graduates who were willing and accessible.

The "Graduate Follow-up Questionnaire" (Appendix A) was mailed out to all identified graduates in the targetted graduating years. Following the N.T.I.D. rationale, the classes selected had graduated one, three, five, ten and twenty years ago - i.e. the classes of '81, '79, '77, '71, and '61. This selection facilitated a concentrated examination of recent graduates (within the past five years), and also permitted a longer term perspective on deaf employment and life opportunities. Further, if the study continued into a second year, the intervening years would then be covered (1978 and 1980). Finally, comparisons would be more easily and validly accomplished with the N.T.I.D. study and other research in the lifestyles of the deaf.

Personal interviews were conducted with graduates living in the Greater Vancouver and Victoria areas. Responses to the original questionnaires were clarified and graduates were asked

the list of supplementary questions as well (Appendix B). These questions delved more deeply into thoughts and feelings about the work they were doing or wanted to do, and examined attitudes towards family, lifestyle, and opinions about school days at Jericho Hill School.

I. The Graduates

Jericho Hill School provided a list of graduates for the year 1977, 1979, and 1981. No official list existed for either 1971 or 1961; old yearbooks and school newsletters in the archives provided some information, and Jericho graduates living and working locally proved helpful in suggesting possible candidates. The list of 1971 graduates appeared to be substantially complete and accurate; the 1961 class list was much harder to generate and likely still includes some inaccuracies. However, all the graduates who were interviewed as part of the 1961 class did confirm that they were indeed members, and vouched for others on the list.

II. Making Contact

Graduates were divided into two groups: those who lived within the Vancouver/Victoria area who could be contacted personally (the local group), and those who lived outside the metropolitan regions whose questionnaires would be mailed (the postal group). Included in the postal group were graduates for whom no current address could be found, whose mail was then sent

to parents, or in care of known friends, or to the last available address. Because these graduates were not available for interviewing, they could be included in the sample for the original vocational study (Ibid.) but not in the present project, since they did not answer the supplementary questions.

The local group (Vancouver) was contacted by telephone (voice, and/or telecommunication device for the deaf - TDD) and informed about the nature and purpose of the study. They were alerted to the fact that the questionnaire was being mailed to them. One week after the questionnaire was mailed out, they were telephoned again to arrange a time for the interviewer to pick up the questionnaire and to do the interview.

The local group (Victoria) was contacted (telephone or mail) by staff of the Western Institute for the Deaf (W.I.D.) regional office in Victoria. The graduates were informed about the study and asked to participate. Appointment times were agreed upon; respondents filled in the questionnaire and answered the supplementary questions during the course of their interviews. The interviews generally followed guidelines set out by Schein and Delk (1974).

Also in the interviews, the interviewer examined the completed questionnaires and clarified ambiguous answers with respondents, and gave them the opportunity to ask questions about the study.

RESULTS AND DISCUSSION

The results will be reported in three major sections: family relationships and leisure activities; work experiences; and thoughts about Jericho Hill School. Statements from the graduates will illuminate certain points; when necessary, these will be translated from American Sign Language. Along with the results from these deaf graduates will be presented relevant information gathered by other researchers, to provide a context for evaluating the weight and universality of the responses given to these questions.

I. Family and Social Life

Our first major objective was to determine in greater depth how deaf graduates live their lives, how well and freely they participate in the leisure, cultural, and economic affairs of their community, and what services, if any, would be required to allow the deaf easier access to take a full role in society. Twenty-nine of the respondents answered the questions about marriage, children, living accommodations, entertainment and self development. Fourteen of the respondents were female and 15 were male.

Ia. Family Relationships

i. Marriage

Of the seven interviewees eligible to answer the questions on their marriage relationships, only one had been involved in a serious relationship previous to the present marriage. All of the seven respondents had graduated at least seven years ago.

These findings are consistent with other studies which indicate that the deaf tend to marry later in life, and that a higher proportion (anywhere from 24.9% to 34.1%) remain single (see Stuckless, op. cit.; Lunde & Bigman, op. cit.; and Schein & Delk, op. cit.). The present study has proportionately more respondents under the age of 25, and therefore an even higher percentage of unmarried people. The latest N.T.I.D. follow-up (MacLeod, 1983) listed 20.4% married, a finding very similar to the Jericho Hill sample, based on a group of comparable age. In Stuckless' review of the literature (op. cit.), he offered several reasons why fewer deaf marry or wed later: economic constraints; residence in schools with little opportunity to date; lack of potential partners (especially in rural areas and because of mainstreaming); and additional handicapping conditions which would make marriage unlikely. In spite of this, a majority of deaf adults marry and raise children.

ii. Children

Four of the seven graduates had children. There were eight children altogether, only one of whom was deaf. Again,

Stuckless (Ibid.) found that deaf couples did tend to have fewer children, partly because they married later in their life but also, he suggested, because there were financial constraints and both partners would have to be employed to maintain economic equilibrium. Nonetheless, two-thirds of deaf women do have children.

When asked what hopes these respondents had for their children's futures, three of four respondents wished for excellence in sports; one hoped their children would become good professional workers and do well in school. It is not surprising that excellence in sports is an important part of our deaf graduates' lives. This is an area where deaf people can and do achieve well in spite of their handicap. Often, this is one of the most important ways to obtain status and inclusiveness in the community.

Reasons for not having children were specific to individual situations: one was not married but living with someone; one answered that they first wanted to save money; and the third did not answer the question. Preference in having deaf or hearing children was not an issue: only one married respondent preferred deaf children because of ease of communication.

iii. Future Plans

When asked about their own futures and what they might wish for five or ten years hence, four of the married couples answered fairly specifically. One wanted to work and then visit

her husband's parents in England; one wanted to "possibly go back to school in electronics"; one wanted to own a home; one wanted to concentrate on raising a family or building a house.

iv. Mixed Relationships: Deaf/Hearing

Deaf people tend to marry within the deaf community; all studies of deaf demographics show this. If it is true (or perceived so) that many deaf people do not marry because they have a very limited choice in life partners within the deaf community, the question of mixed, deaf/hearing relationships takes on a considerable significance. It is an area of high emotion, evoking feelings of trust and mistrust, friendship and betrayal, and the respondents have very mixed opinions ranging from outright condemnation to qualified acceptance.

Four out of 26 respondents in the present study were against mixed relationships: "The deaf person would be left at home and the hearing person would be out playing around"; "no way, lack of communication"; there would be "problems like wondering who is talking on the phone". Other respondents felt it depended on the people involved. "If the hearing person knows sign language and deafness and is part of the deaf community, ok; if not, it is very difficult for the deaf person"; "if the deaf person marries a hearing person who has skilled sign, then there is no problem". Eight respondents felt there were definite special problems when deaf and hearing married and that these revolved around the isolation of the deaf person and the mistrust that results: "The hearing person

doesn't interpret but ignores the deaf"; "you can't talk in bed at night, and you worry about whom your spouse is talking to on the telephone"; "the deaf person can't talk to hearing friends"; "conflicts in communication in both the hearing and deaf worlds"; "if all the family is hearing, then the deaf person is alone."

Sixteen respondents knew of couples (one deaf, one hearing) who were living together or married. Seven said they thought the relationships were good because there was "good communication and both work"; they "know how to get along" and "have good communication". Six respondents felt the relationships varied: "Most are not happy. The hearing people have many friends and the deaf spouse is left out. There are problems." Others identified further problems: "The hearing wife is really bossy"; "the husband wants to go out with his deaf friends and his wife wants him to stop drinking and stay home"; "they do separate things, and also, the deaf person wonders who the hearing spouse is talking to on the phone."

Eleven respondents felt there were some good things about a deaf person marrying a hearing person, if they had the same interests and had good communication. "If the hearing person is skilled in sign language"; the deaf person "can find out about things more easily, i.e. money and stocks"; "the hearing person can learn about deafness and sign language."

In studies of deaf communities in North America, the proportion of deaf people married to someone also deaf or hard of hearing ranged from a low of 86% for deaf women in Schein and

Delk's study (op. cit.) to a high of 94% reported by Lunde and Bigman (op. cit.). The statements by the Jericho Hill graduates serve to illuminate some of the reasons behind these statistics and pinpoint the problems in communication and trust between deaf and hearing people in all relationships.

In marriage, when communication and trust break down, the partners may separate. The incidence of divorce among the deaf is somewhat higher for mixed relationships (Schein, op. cit.; Stuckless, op. cit.). In their lives, deaf people often have no choice but to remain in relationships where mistrust and communication barriers become the norm: at work and in their families. The deaf community then offers to these isolated people a place to re-establish contact with others who speak the same language.

v. Living Alone

Twenty-two single respondents answered questions about their living arrangements.

TABLE 1

PREFERENCE FOR LIVING ALONE OR SHARING ACCOMMODATIONS

Preference	No. of Respondents
Living Alone	7
Sharing	12
Don't Know	2

Seven preferred to live alone primarily because they wanted privacy and enjoyed having their own place and rules.

Twelve would prefer living with someone because they liked company, they wanted to be close to someone else and they could share expenses. One answered that he liked both living alone and living with someone.

The answers to this question were interesting in view of the number of respondents who would prefer to live with someone because they liked company and wanted to be close to someone compared to the small number of respondents who were actually married or living with someone. This would be a question to explore in a further study.

vi. Summary

Few of the deaf graduates are married/living together as yet, although the major American studies cited above indicated that later marriages within the deaf community are the norm. The Greater Edmonton study (op. cit.) gave a marriage rate for the deaf of 60.8%, but their sample was considerably older (average age 37 years). Two studies from Atlantic Canada report a majority of unmarried deaf in their samples. Fraser and Owsley's study of graduates from the Atlantic Provinces Resource Centre for the Hearing Handicapped (op. cit.) also surveyed a fairly young sample (130 graduates; mean age of 23.4 years) of whom 63.9% were unmarried. A study of the Cape Breton hearing impaired (MacIntosh, Tourneur & Doucet, 1982) was more evocative

of social isolation. Thirty-one people were identified and interviewed; their mean age was 41.5 years, and only 41.9% were married.

The sentiments expressed by the respondents in this study concerning deaf and hearing relationships - suspicious at worst and qualified at best - suggest that most deaf people will find more social and psychological support and comfort with other deaf people. The views of these deaf graduates reinforce other observations on the importance of an active deaf community in providing a culture, an identity, a refuge and support system so that its members can function as integrated and well adjusted members of the larger society.

Ib. Entertainment and Leisure Activities

Twenty-nine respondents answered the questions on entertainment and self development: hobbies; entertainment; and continuing education.

Respondents were asked whether they preferred to associate with hearing or deaf people, and were given a number of options:

TABLE 2

PREFERRED SOCIAL GROUPS

Which of these groups do you like to be with most of the time?			
(7)	Mostly deaf people	(1)	Mostly hard of hearing people
(4)	Mostly hearing people	(1)	Mostly deaf and hard of hearing
(10)	Mostly deaf and hearing	(0)	Mostly hard of hearing and hearing people
(6)	Deaf, hard of hearing and hearing people		

Although the question was intended to elicit information about preferences outside of work, many of the respondents applied it to both their working and social lives.

The largest number of respondents (10), indicated that they preferred to be with the deaf/hearing, by which they appeared to mean that they worked with hearing people and socialized with the deaf. One person who stated that he associated mostly with deaf and hearing people said that he attends a gymnasium but doesn't communicate with the hearing because they don't know

sign.

Most deaf who associated with hearing people did so because of their jobs, spouse, or friends. The seven who associated mostly with deaf gave as their reason for doing so the ease of communication and the fact that they felt included in conversations.

i. Entertainment

For primary entertainment the majority of respondents (25) watched television, although only ten had decoders (a device which allows closed captions to be viewed on television sets). Only one respondent said he didn't have a decoder because it was too expensive. There are very few programs that are captioned, but the ones that are certainly have a deaf audience. It is also interesting to note that on some occasions the commercial is captioned but the program is not!

Deaf sports was the next favorite choice for entertainment (14 respondents). Parties, hobbies, films and reading were also listed as preferred entertainment. Time spent with families (nuclear or extended) drew the least response (9). The most popular films liked by the respondents were action filled, horror and sports movies; one preferred love stories, drama and comedy.

Most of the television programs preferred were light comedy, made-for-t.v. movies, and sports; specific examples given were Hart to Hart, 3's Company, and Little House on the

Prairie, all of which are captioned. One respondent mentioned the captioned news and one the captioned programs on the Public Broadcasting System (Masterpiece Theatre).

What kind of books and magazines were being read? Most mentioned the newspaper as their primary source of entertainment and information, although there was a wide interest range:

TABLE 3

BOOKS AND PERIODICALS PREFERRED

Books	Periodicals
- Mysteries	- Life
- Science Fiction	- Readers' Digest
- Westerns	- Deaf American
- Biographies	- People
- Historical	- Financial Post
- Psychology	- National Geographic
- Adventure	- Time
	- McLeans
	- Sports Illustrated
	- National Enquirer

ii. Family Activities

Most of the activities revolved around visiting but several answered that they didn't see their families too much at all, mainly because of communication problems or other difficulties. For example, one graduate said: "I cut off relations with my family because I was not interested in drinking and partying"; another said, "... there is little communciation." Others visit, talk, garden, and watch, or

participate in, sports events. Nine did not answer this question; one said they had no family.

iii. Hobbies

There was involvement in a wide variety of hobbies. The women tended to include a number of solitary hobbies, arts, and crafts: macrame; rug hooking; sketching; cooking; needle point and sewing. Other hobbies included photography, stamp collecting, fishing, hunting, 4x4 truck club, rock collecting, and traveling. There was also a large response to athletic leisure time activities: bowling; skating; tennis; swimming; hockey; lacrosse; and racquet ball.

iv. Continuing Education

QUESTION: Are you interested in attending night school?

YES 19 NO 10

The list of choices offered - art, stained glass, pottery, macrame, gardening, ski lessons, dancing, cooking, basic car repair - received few responses. Cooking, with four responses, was the most popular choice. The respondents themselves listed a wide range of other preferences which focussed on learning new skills; clearly their major interests were in upgrading and career choices.

TABLE 4

CONTINUING EDUCATION CLASSES

Art	Stained Glass	Pottery	Macrame	Garden	Dance	Cooking	Skiing	Fixing Cars
0	1	2	1	0	0	4	0	1

Other:

- Physical Fitness
- Typing
- Upgrading (5)
- Law
- First Aid
- Machine Operator
- Photography (developing)
- Supervisory Training
- Deaf Teacher Training
- Electronics
- Social Work
- Correspondence
- Quilting, Sewing
- Welding

v. Summary

An examination of the social life of deaf adults points to active involvement in community affairs and considerable participation in hobby and leisure activities which promote self-development and personal satisfaction. Other studies (particularly Schein, op. cit., and Fraser & Owsley, op. cit.) document a similar level of cultural and personal interaction. From the responses given above, it would appear that this group of deaf graduates would be most interested in using their leisure time to get further training to improve their job prospects. In that, they give similar responses to the Cape Breton deaf, who expressed "an interest in night class or some other training program, should they be made available"

(MacIntosh et al., op. cit., p. 16).

However, in these times of budgetary cutbacks for social services, governments are unlikely to initiate or expand training and up-grading programs for deaf adults unless a substantial number of the deaf community and concerned professionals and parents can demonstrate the need for such a program.

RECOMMENDATION 1: That various organizations serving the deaf community be made aware of the expressed desire for more post-secondary training programs accessible to the deaf (especially on a part-time basis for those already employed); and that these organizations and agencies be encouraged to lobby the appropriate levels of government to fund such programs.

II. Work Experiences

Twenty-three respondents in the study (those who were employed at the time) were eligible to answer the questions about working: feelings and opinions about their fellow workers, their bosses, their pay and their daily activities. Of these 23, seventeen were full-time workers, and six were employed on a part-time basis (See Appendix C for a listing of specific occupations). Not all the respondents answered every question, and sometimes respondents gave more than one reply. Thus, the number of responses varies from question to question. No statistical procedures were attempted with a sample this small and variable; what follows is a descriptive account of how these deaf people talk about their working life.

IIa. Job Satisfaction

In the midst of a recession, and in a time of high unemployment, workers tend to be less critical of their job and working conditions, and more appreciative of the fact that they have a job at all. Beyond that, however, these working people listed a number of specific reasons why they liked the jobs they were doing, and in general reported a fairly positive view towards their jobs.

Twelve out of eighteen felt they were adequately paid, and got the same rate of pay as their fellow workers. The work was

interesting all (7) or most (6) of the time, particularly because they were learning new things and because they liked the people with whom they are working. Few reported anything boring about their jobs, although three people did complain that it was always the same. Some complained about the rising cost of living, which was not matched by an equivalent rise in their wages, and another respondent reported working only four days a week because of the economy.

TABLE 5

THE PRO'S AND CON'S OF WORKING

What makes your job interesting?	What things in your job are boring?
1. Learning new skills:	1. Working conditions:
"learning all the time, reading, learning new words"	"Night shift"
"keeps learning about machines and electronics"	"A lot of work and not enough money"
2. Like the people:	2. People:
"everything: good supervisor, fellow worker"	"I don't get along with the staff"
"people are nice"	
3. Money:	3. Specifics of job:
"become good cashier and make more money"	"Waiting for the machine to break down"
4. Specifics of job:	"Always typing"
"I like to see why people complain about their phones, and why	4. Nothing:
	"Nothing - and that's

they change their numbers. I like to learn and memorize codes"

"I'm interested in finding positive results in horses"(testing for drugs)

funny because other workers find it boring"

Out of eighteen respondents, fifteen had stayed at their job at least a year, and some for many more. Half these relatively young workers had spent at least four years on their jobs, which suggest a fairly stable workforce.

TABLE 6

LENGTH OF TIME IN PRESENT JOB

	MONTHS			YEARS										
Time at Job	3	3.5	5	1.5	2	2.5	3	4	6	7	9	10	11	14	21
No. of Respondents	1	1	1	1	1	3	1	2	1	1	1	1	1	1	1

Job satisfaction in general was given as being high, yet 13 out of 18 respondents also reported that they'd like to change jobs in the future. What did they want to do? Almost all aspired to white collar or professional and managerial jobs. Clearly there is a substratum of dissatisfaction with their occupations which does not appear in response to direct questions, but does become evident when the questioning is more indirect.

QUESTION: Would you like to do a different kind of work sometime in the future?

YES = 12	NO = 3	DON'T KNOW = 2

QUESTION: If yes, what?

- Building houses (have no training for other kinds of jobs)
- Computer work
- Printing or electronics
- Same company, change jobs (B.C.Telephone)
- White collar work - computer (will decide after upgrading)
- Social work
- Keg Restaurant - cook, clean-up, or cashier
- Hard to say
- Work more with electricity and engineering
- Work with children or clerical work
- Photography, drafting, bookkeeping, accounting - Teach deaf
- Teach deaf to drive; office work; travel

The eight respondents who were not currently employed but were looking for work also envisioned themselves working in the professional or skilled trades areas: teaching; media; library work and communication arts on the one hand; and trades such as printing, upholstering, construction, cooking, and autobody repair on the other. Most of these respondents had only part-time or summer jobs before, as camp counsellors, swim teachers and dish washers. They left those jobs when it came time to return to school, or because the particular program ended, although one person left because the work was boring.

High (or fairly high) job satisfaction rates have been reported in other studies (Lerman, op. cit., and Schein, op. cit.) even when the respondents are underpaid or undervalued in their workplaces.

IIb. Communication

i. With Fellow Workers

Deaf people on the job generally found that very few of their fellow workers could sign and those who could were probably other deaf workers. At least four respondents worked in places with other deaf people. Twelve presumably hearing people were reported trying to learn. The onus for teaching sign and fingerspelling on the job site clearly has fallen on the deaf workers themselves; one remarked: "I used to teach sign before, but now I'm bored with it." Most respondents (13) felt that they were included in social discussions, and felt that they usually understood what was going on. Communication was by notes (8), lipreading (8), signs (5) or speech (6). If they didn't understand what was going on, one respondent reported feeling angry and frustrated and simply returned to work. Another said: "Other workers tease and bother me."

Lerman (op. cit.) and Schein (op. cit.) both report that deaf workers do not have many problems coping with the communication demands of their jobs, at least insofar as they affect job performance. Stuckless (op. cit.) reports a variety of communication methods being used on the job, with writing and speech predominating. He refuses to speculate on the quality of the communications reported; Schein points to a Rosenstein & Lerman study (op. cit.) in which 18% of the respondents "worked in offices where they did not communicate socially" (quoted in Schein, p. 52). Most of these Jericho graduates happily seemed

to have escaped such severe isolation.

ii. In the Union

Eight respondents belonged to a union, ten did not. Only three had attended meetings, which were (and are) seldom interpreted. One person asked for an interpreter, but it distracted the other workers so much they never asked again! In another case it was the boss who asked that an interpreter be present. Most of our respondents simply never thought to ask for an interpreter. Six people reported that they do participate in union elections and strike votes; one person indicated a 50-50 participation rate.

In the only other study of the deaf which reported union membership (Schein, op. cit.), half the union members attended meetings regularly; most of the others attended less than five meetings a year. Fewer than 10% were active in union affairs, but 94% said they were satisfied with their union membership. These statistics are probably not much different than the attendance and participation of hearing members of various unions, and are more of a comment on union activism than behaviour of deaf workers specifically. Nonetheless, it might be useful to inform the B.C. Federation of Labour and the Congress of Canadian Unions of the potential presence of deaf members, and their needs for interpreter services to participate in the business of their unions.

RECOMMENDATION 2: That a letter be sent to the B.C. Federation of Labour and other labour centrals informing them of the potential presence of deaf workers in their organizations and affiliates, and pointing out the need for interpreter services so that those members could take an active role in their unions.

iii. With the Boss

Communication with the boss or supervisor did not seem to present a real barrier. Half of the workers (8 out of 16) reported that they encountered no problems, while the other half simply went through the explanation again if they did not understand it. The main communication system was by written notes (10); 8 respondents relied totally or in part upon speech. There were only two situations in which supervisory staff could fingerspell or sign.

IIc. The Company

i. The Boss

Thirteen out of sixteen respondents approved of their bosses most of the time. These bosses earned this approval because they tried to communicate with their deaf employees (9) and explained things clearly (8). They were very helpful (5),

cheerful (4), and left people alone (3). There were few criticisms of their behaviour. Twelve respondents found no fault at all, and only one or two complained that the boss could not communicate, or tried to rush them, or made them work overtime.

ii. Company Training

Most of the respondents felt that they were adequately trained for their jobs (13); most of them received on-the-job training (12). Seven were given instruction by their boss, 6 by fellow workers, including in at least one case, extra help and explanation from a fellow deaf worker. Eight persons reported that their company had an in-house training program, six did not. Out of the eight, six had actually attended the program.

It should be noted that the first question could be interpreted as asking if people thought they were competent to do their job rather than how good the training procedure was.

Only two respondents reported having an interpreter come in to help in the training process. On one of these occasions, the interpreter was identified as coming from W.I.D. Many of the respondents did not seem aware that they could arrange interpreting services themselves.

RECOMMENDATION 3: That awareness regarding interpreting services and the rights of deaf persons to ask for them be heightened by writing informative letters to the Employer's Council of B.C., the Vancouver Chamber of Commerce, and to local

newspapers.

RECOMMENDATION 4: That further advertizing in community newsletters and various media be undertaken to remind hearing impaired people about the availability of interpreting services.

iii. Company's Help for the Deaf

The respondents were asked to be specific in their responses to the question: How (in what ways) is your company helpful to deaf workers? This question yielded information that employers do very little to make working easier or more accessible for deaf workers.

Only two respondents reported that the company ever called in an interpreter, and only in two places were company representatives making an effort to learn sign. There did not seem to be any help given to setting up a mechanism for deaf employees calling in sick; no company was reported as having a telecommunication device for the deaf (TDD), which means that deaf workers had to rely on local crisis centers, W.I.D., or hearing relatives and friends to phone for them. No business in this sample had flashing lights either as fire alarm signals or as time indicators.

Six respondents said that companies should do more to help deaf workers (this was the largest negative response in this section). Specifically cited was the installation of TDD's so that workers could telephone the job site themselves, and

flashing lights for alarm and informational purposes. One respondent answered that companies should learn more about deafness before saying they would not hire deaf people.

Eight workers felt that their chance of receiving a promotion were good; three felt they were not, and three were unsure. Two respondents said they would like to advance, but that their hearing loss would prevent them from obtaining other work with the company.

The Washington deaf respondents were similarly convinced (59%) that deafness had no effect on their job. Those who disagreed cited telephone use and discrimination in hiring as two areas of particular concern.

IId. Summary

Louis Roy (1983), writing about vocational counselling in secondary schools, describes the central role of work in our lives:

> Why is work so important? Simply because in in a society such as ours, work is considered a necessary condition for psychological balance and economic development of the individual and society. For the individual, work provides an opportunity to show interests and use abilities. It gives a feeling of usefulness and accomplishment. It confers an identity, gives social satisfactions and regulates general activities as well, of course, as offering financial rewards. In other words, work conditions an individual's lifestyle, income, environment, and opinion of himself (p. 79).

Although the deaf appear to gain more psychological grounding from their deaf culture and social network, it is still true to

say that they gain security and stature in their jobs, and a sense of satisfaction and self-worth very much as their hearing co-workers do.

III. Experiences and Training at Jericho Hill School

The 29 respondents were asked to give their thoughts on life at Jericho Hill Provincial School for the Deaf. This is a highly subjective area and one which does not lend itself to statistical analysis and theoretical speculation. However, a picture emerges of specific feelings and concerns from which recommendations can be made.

Up until 1920, hearing-impaired students were either sent out of province to schools for the deaf or attended local school board programs. In 1920, the Provincial Ministry of Education took over the responsibility of educating the hearing impaired and established the Provincial Oral School for the Deaf with a day school and a residential program. At the same time, the Provincial School for the Blind was started and classes were held on the same campus with the deaf. That year, sixty-two students, deaf or blind, were enrolled. By 1925, academic classes as well as vocational classes in printing, cooking, sewing, and millinery were offered on campus or at adjacent public schools. At this time, the strictly oral method was modified and a special class was established for "children not acquiring intelligent (sic) speech and who were not showing an aptitude for lip-reading" (MacDonald, 1969). Fingerspelling was used to supplement written language with the "special" students. The 1930s saw an expansion in vocational programs with the introduction of shoemaking, barbering, hairdressing, and reed work. Off-campus classes were formally established in 1953 with classes rotating for two-year periods between Jericho and

elementary public schools. The 1960s saw the first students accepted to Gallaudet College in Washington D.C. (North America's first liberal arts college for the deaf). By 1966, enrollment at Jericho had increased to 352. Deaf or hard of hearing enrollment was 239 and 113 were blind or partially sighted; 165 were day pupils and 187 were residential. Pre-vocational courses were limited to Industrial Education, Power Sewing, and Home Economics.

The 1970s saw a slow and gradual change from oralism to total communication, with some classes using cued speech. Twelve classes were off-campus: three in Victoria and the rest in the Greater Vancouver area. Seven off-campus classes used total communication and five used cued speech. By the end of the 1970s, most off-campus classes were either administrated by local school boards or closed because of expressed parental wishes that their child be educated at the main campus of Jericho Hill.

At present, there are 1200 hearing impaired students of school age in the province, of whom approximately 900 (mostly hard of hearing) are in regular classes with itinerant teachers for extra help. Approximately 100 are in total communication programs in major centres and the remainder are at Jericho. (The school for the blind was closed in the '70s, and the students were mainstreamed into classes in public schools.) The dormitory houses approximately 50 students from age five to nineteen and is located next to the main educational building. Two off-campus programs are administered by Jericho: a

semi-mainstreamed program at Kitsilano Secondary High School connected with the Vancouver School Board, where students are either enrolled in hearing classes with a teacher/interpreter or taught by teachers of the deaf as a self-contained unit; and a class of hearing-impaired children mainstreamed into Trafalgar Elementary School where one teacher of the deaf co-teaches with an elementary level teacher.

IIIa. The Classroom Setting

Twenty-six out of 29 former students surveyed said that they had attended classes on the main campus of Jericho Hill School at some time during their education. Twenty-nine percent attended a primary program off-campus and 17% attended an off-campus secondary program. Only seven percent went directly from a school other than Jericho to one of the off-campus programs and thus had never attended the program at the main educational site.

One half of the respondents (15) stated they lived in the dormitory at sometime during their stay at Jericho. The other half (14) were day students commuting to and from school.

Seventy percent of the respondents stated they had attended another school before coming to Jericho Hill. Twenty-two were enrolled in a public school; six attended institutional settings or private schools (i.e., other provincial schools for the deaf, Vancouver Oral Centre, etc.).

At the end of the questionnaire, the former students were

asked to comment on their past experiences at Jericho Hill School. Many focussed on the question of off-campus programs, and favoured having a single campus rather than satellite programs:

-"Kits students should go back to Jericho because they need to develop leadership."

-"It is better to have one school for all of British Columbia than to have different schools."

-"Wish that all could go back to Jericho and not be mainstreamed into hearing schools."

-"I would like the students from Kitsilano to move to Jericho to develop more total communication."

-"...attending public schools for nine years. I was a really good serious student by that time. I attended the regular classrooms like English, Social Studies, Science, Math, Sewing, Cooking, Mechanical, etc. without an interpreter for the last five years until I took English in grade 12. ...Most students should stay at JHS, not the public schools, like Kitsilano and other elementary schools, because they lack importances such as leadership, activities, recreation, sports, etc."

There were some comments which favoured an off-campus program:

-"...Jericho doesn't provide adequate programs such as bookkeeping, bodyshop, mechanics; Kitsilano provides a variety of other programs."

-"...five to sixteen year olds should stay in deaf school. Sixteen to 18 year old students should go off-campus to associate with hearing students to develop social skills with the hearing, for future jobs."

-"They should ask kids if they want to mix with hearing people; if the answer is yes, place them in Kitsilano."

-"...I became an off-campus student of Jericho through my school years until I graduated from Kitsilano in June 1979. ...I haven't been studying there these years but I think J.H.S. is great. It helps that it gives us an opportunity to go to public schools or a deaf institution, to understand both worlds, hearing and deaf."

IIIb. Communication in School

Communication is an essential factor in the education of the hearing-impaired. Communication at Jericho Hill has ranged from oralism (campus wide), cued speech in some classes, oralism in the primary department with total communication in the senior department, to total communication throughout the school. Only two out of the 29 respondents indicated that total communication was never used. Fifty-nine percent had both oral and total communication classes. The remainder, 38%, had total communication classes only.

Twenty-one respondents (out of 29) reported that signing was allowed throughout their school years. Four graduates were not allowed to use sign language in their earlier years but were permitted to sign later; four others indicated that signing had been forbidden at some point in their education.

When asked if they signed regardless of rules forbidding sign language, all of the respondents stated that they did sign. Clearly, the social need to communicate effectively between peers, adult deaf, and in some cases, deaf parents, outweighed any threat of punishment. Two-thirds of the respondents indicated that if caught signing, they were punished for it. Some were "strapped", others had their hands slapped, were forced to sit in a corner for a period of time, or were required to keep their hands behind their backs. This did not stop them from using sign language. When language is such an integral part of the hearing-impaired culture, when social, emotional,

and intellectual development are intimately connected to the individual's persona, the right to use one's native language is a formidable need not easily constrained by rules.

The respondents were asked which communication mode they preferred within the school system. Twenty-eight out of 29 stated that sign language was the best means of communicating; one preferred oralism. Some of the former students submitted statements in support of sign language or the oral method:

TABLE 7

PREFERENCES IN COMMUNICATION

Felt that Sign Language was best	Felt that Oralism was best
1. "It is a waste of time to keep pushing speech. Students need more education."	1. "Other had problems but I can do oral language."
2. "Oral language is not worth it."	2. "A bit of oral language is good."
3. "It is best to learn things rather than to speak."	3. "I like oral language because I can associate with hearing people."
4. "Oral languge is too hard to understand; speaking and lipreading are hard."	
5. "There is too much emphasis on oral language; it is slow. Students need sign language for understanding."	

The majority of respondents stated they could understand their teachers most of the time. In their general comments on the school, many of the graduates expressed their opinion about

the importance of effective communication between teacher and student. The following is a sample of remarks from the former students:

-"Hearing teachers should learn lots of sign language so that they can understand clearly."

-"Jericho Hill School needs good staff with knowledge of deaf problems; also, their sign language should be improved."

-"All teachers should learn sign language very well, and especially should be skilled in Canadian signs."

-"All teachers should have good signing and understand deaf problems."

Given the importance of communication between the hearing impaired student and his/her teacher, the role of the substitute teacher and/or practicum teacher needs to be considered. All teachers - temporary, permanent, or apprenticing - should be competent in sign language.

RECOMMENDATION 5: That potential educational and support staff be evaluated on their sign language competency before being hired to work in the school.

RECOMMENDATION 6: That potential substitute teachers, and agencies and educational institutions seeking to establish practicum programs at Jericho Hill School, be advised of the need for such substitutes and practicum students to have at least a working knowledge of sign language, in order to communicate adequately with students and staff at the school.

IIIc. Friendships at Jericho

Twenty-seven of the 29 respondents stated they had become good friends with someone during their stay at Jericho. Of the two who did not, one said that he/she had not made friends with anyone, while the other indicated that his/her friendships were developed while in the dormitory and not in the school.

When asked if the respondents still see their school friends or spend time together, approximately two-thirds indicated they do. One-third of the respondents maintained little or no contact with their former schoolmates.

IIId. Feelings about School

Eighty-two percent of the former students stated they enjoyed being at Jericho. Fourteen percent did not enjoy their experience while four percent were undecided. When asked if they were sad upon leaving, 41% of the students answered that they were; 35% stated they were happy to leave. Twenty-four percent did not respond to the question.

There is almost always some ambivalance about leaving a familiar environment. It arouses feelings of anxiety and sadness in most high school graduates, whether deaf or hearing. In the case of Jericho graduates, the feelings may be all the greater when they face returning to hearing families who cannot communicate well with them. They may also face long waiting lists to enter post-secondary training programs and, consequently, reduced hopes for achieving financial

independence.

A number of respondents indicated that they had wanted to stay on an extra year at Jericho to become better prepared for competitive employment. One of the barriers to staying is the School Act of British Columbia, which states that a student is not allowed to return to secondary schooling if he/she is nineteen by September 1st of the school year. On the basis of extremely high youth unemployment (up to 44.4% for the class of 1981), it was recommended previously (Davitt et al., op. cit.) that vocational programs for the deaf be established in secondary schools, and that deaf students be allowed to remain in school until age 21, to take full advantage of training programs. A reading of the comments and concerns about leaving the school relatively unprepared to compete for scarce jobs or training opportunities reinforces the need to repeat these recommendations.

RECOMMENDATION 7: That a vocational program be established to train deaf students during their enrollment in secondary institutions. This would ensure, to some degree, vocational preparedness upon graduation and would not necessitate relying on post-secondary institutions with their stringent requirements for entrance into programs. In the Provincial School Act, the Provincial School for the Deaf is given this mandate. This program could be sited on-campus at Jericho Hill, or as a satellite program in a local high school.

RECOMMENDATION 8: That deaf students be allowed to remain in secondary schools until the age of twenty-one, to ensure accessibility to these proposed secondary school vocational programs.

The Canadian Co-ordinating Council on Deafness (CCCD) has also identified, at the national level, the need for post-secondary educational facilities and support for deaf and hard of hearing students. They state: "Every hearing impaired student in every province of this country is confronted by barriers that bar him or her from the halls of higher education." They conclude that federal action and co-ordination may be needed to address this problem and ameliorate it. Until then, "we will continue to squander a facet of one of our most important resources - Canadian handicapped youth"(Communication, 1984, p. 4).

IIIe. Educational Experience at Jericho

The question, "What were your favourite subjects?" drew a variety of answers:

- Language Arts (English, Reading, Writing, Language) 62%
- Math 41%
- Social Studies and History 38%
- Science 34%
- Home Economics (Cooking, personal sewing, etc.) 10%
- Physical Education (P.E.) 10%
- Shop (Industrial Arts, Power Sewing, etc.) 7%

With the Language Arts courses grouped together, they received the highest rating. Math received the next highest rating, with Home Economics, P.E., and Shop programs least preferred. One would have thought that vocationally oriented courses (Shop, Home Economics, etc.) would have been rated higher as favourite subjects because they were relatively non-academic, seemingly more pleasurable (making projects, no homework), and areas which might more easily lead into a vocation.

IIIf. Specialized Skills learned at Jericho

The respondents were asked if they learned things at school that helped them with their work later in life. Fifty-two percent stated that their course work did not prepare them for later vocational goals. Thirty-eight percent did not answer the question, and only 10% stated that they had gained something during their stay at Jericho. This is comparable to findings by Schein (op. cit.), 44% of whose respondents stated that they received no training or education which helped them enter the labour market; 12% mentioned receiving training which did aid them directly in their work. Further questioning suggested that no specific training in school led directly to their first job, but 71% still expressed satisfaction with their education.

Most of the Jericho Hill graduates felt they had gained useful knowledge in their school years, but not necessarily information related to specific job needs. This is a valid appraisal of their education; there were no vocational

programs offered which taught the required skills to enter an occupational area without follow-up skill training, but only pre-vocational training.

At present, Jericho offers an Industrial Arts program, Horticulture, Photography, Drafting, Sewing, and Home Economics. These are survey courses which endeavour to teach basic skills so that the student can more adequately cope with life in general, or become interested in some specific vocational area. They are not training programs for direct entry into the working world, although some might be able to use the skills for that purpose.

Sixty-five percent of the former students stated they learned some skills at school which helped them to be more effective in their work, although the skills learned were not necessarily specific to their jobs:

- clerical skills, typing 24%
- cooking 24%
- sewing 21%
- woodwork 10%
- family life/child care 10%
- horticulture 10%
- upholstery 5%

Jericho Hill has recently introduced two programs which may provide job entry skills. The Business Education program trains students in typing, accounting, bookkeeping, and general office practices. It is a two year program which, in the second year, emphasizes work experiences in the Vancouver area. The

Industrial Cooking Program covers a wide variety of cooking skills from salad preparation to meats, desserts, and baking. The students are enrolled for two years; the second year is almost exclusively oriented to work-experiences. Both programs are designed to provide job entry skills for the graduate or access to parallel post-secondary programs. Because the two programs have only recently been established, none of the former graduates had the opportunity to take this training.

IIIg. Suggestions for Future Programs at Jericho Hill School

The respondents indicated that three general program areas should receive greater attention than they have in the past: academic; vocational or pre-vocational; and a generalized area called life skills. Thirty percent of the respondents were in favour of stressing academic subjects such as English or Math. Twenty-three percent said they wanted more time spent on Life Skills courses such as Family Life and Legal Rights for the Deaf. Twenty percent of the former students felt that vocational or pre-vocational subjects should be introduced or given greater emphasis. Examples of new courses requested were welding, printing, bookkeeping, drafting, autobody, cooking, and photography. Some of the courses, such as cooking and bookkeeping, are now being offered to the student population.

When asked if programs offered at Jericho should be more academic or more vocational in orientation, the responses were fairly evenly divided. Thirty-five percent recommended that

equal emphasis be placed on both subject areas, or that academic subjects be stressed initially with the option to pursue vocational programs later. Twenty-eight percent said vocational programs should get priority, 24% said the same for academic subjects.

The former students were asked if there were other vocational subjects that should be offered at Jericho. Their responses were categorized into five general areas: clerical, machine repair, media, computers, and construction.

TABLE 8

SUGGESTED VOCATIONAL COURSES

Clerical related	54.4%
- Bookkeeping	33.9%
- Typing	10.3%
- General Business courses	6.8%
- Keypunch	3.4%
Machine Repair related	37.3%
- Auto Repair	33.9%
- General Machine repair	3.4%
Media related	37.4%
- Printing	20.4%
- Photography	6.8%
- Videotaping	6.8%
- Bindery	3.4%
Computers	27.2%

Construction related	20.5%
- Drafting	13.7%
- Carpentry	3.4%
- Household Repair	3.4%

Other subject areas recommended were Crafts (13.7%), Cooking (10.3%), Upholstery (3.4%), Plastics (3.4%), and Community Recreation (3.4%).

IIIh. Summary

By and large, the Jericho Hill graduates were satisfied with their school lives, although they made many suggestions to augment programs. There seemed to be two major areas of concern expressed: communication and job preparedness. The graduates wanted teachers at school to be fluent in sign language and capable of easy communication with the students. This would suggest the need for competency in both Signed English and American Sign Language (which has a different grammatical structure than English) on the part of teachers and staff, including substitute and practicum teachers.

The graduates also expressed concerns about their readiness to enter the labour market. They believed quite strongly and correctly that education is the key to future job success, and consequently emphasized better academic grounding and more vocationally oriented programs to equip them with marketable job skills.

Most of the respondents made it clear that they identified

themselves as members of the deaf community, and recognized the importance of a central school for deaf children where they could be comfortable being deaf, using the language of the deaf, and sharing in the support and encouragement offered by the deaf community to others of their own kind.

GENERAL DISCUSSION

This study has examined three areas of interest in the lives and thoughts of graduates of the Provincial School for the Deaf: their job experiences; their social lives; and their feelings about the school.

When graduates leave Jericho Hill School, they face a number of obstacles in their search for employment: prejudices against hiring handicapped people; high rates of unemployment, especially among the young; and technological changes which are cutting into skilled areas where the deaf have traditionally done well, such as the printing trades, postal work, and key punch operations. Many of those who find work are underemployed and are consequently paid a lower wage than they might have expected to earn. Nonetheless, most of these graduates express considerable satisfaction with their jobs and their working environment. Although almost all of them work in situations where no one else signs, where there are no visual alarm or alerting signals, and where they have to ask their mother, lover or child to phone in if they are sick, by and large they are not critical of their working conditions.

Perhaps they should be encouraged to be more critical, and to keep up the pressure for change. Although times are hard, there are still government agencies and employers who are willing to meet legitimate needs, such as the establishment of communication channels for the deaf. Recently the Hearing Impaired Advocacy Committee from Western Institute for the Deaf intervened successfully at hearings of the Canadian

Radio-Television and Telecommunications Commission (C.R.T.C.) to obtain extended telephone services for the deaf. In March, 1984, the C.R.T.C. directed B.C. Tel, a privately owned telephone company serving the province of British Columbia, to provide voice-relay service for the deaf on a 24-hour daily basis. This service will allow people without TDDs to call a deaf person by phoning the operator for the deaf, who will transcribe and pass on verbal messages via TDD. Conversely, deaf people will be able to pick up their telephone and, via relay, call in sick to work or make an appointment with the orthodontist, or order a pizza. This is the first time, to the intervenors' knowledge, that a telephone company has been ordered to provide this special service for the deaf. It should not be the last. Students should leave the provincial school with a strong sense not only of their responsibilities as citizens in this society, but of their rights and their ability to make improvements as well.

For the deaf, communication is one of the ways of defining who belongs to their community and who does not. The use of sign language delineates the group in which most social activities take place, and most marriages as well. When deaf people are with hearing people, there is almost always an undercurrent of distrust. There are voices which only one hears, a radio, a phone ringing. Within the deaf community, that particular tension does not exist, and there is an affirmation of people as fully competent members of a culture.

The sense of belonging begins, for most deaf children, at

school. The vast majority of deaf students come from hearing families; they meet their first deaf peers and deaf adult role models at school, and most of them form life-long friendships there. Their sense of shared history and reality emphasizes the importance of the cultural role of the school, the need for a single school, and the need for sign lanuage as a vehicle for communication in the school.

At the same time, the graduates are aware of the school's major educational role, and are concerned about the level of job preparedness that the school provides. Because they see a direct link between educational attainments and job prospects, they stress the need both for improved academic and vocational programs. Athough they credit the school with teaching them many specifically job-related skills, in the general summing up they report that they were not trained for any jobs, and they think that the vocational option should exist at Jericho.

These respondents still think about their school, although some of them left twenty years ago. They have warm memories of times spent there and friends made there, and by and large, they appreciated being asked to contribute some of their thoughts and opinions to their alma mater. As one respondent wrote: "It is very fondest to ask me."

SUMMARY

A survey of life styles, work experiences and thoughts about Jericho Hill Provincial School for the Deaf was conducted among selected graduates of the school in the summer of 1982, as part of a broader study of vocational training needs and employment patterns.

Twenty-nine graduates of the classes of 1981, 1979, 1977, 1971 and 1961 who lived in the major metropolitan areas of the province (Vancouver/Lower Mainland, and Greater Victoria) were interviewed personally and were asked a series of questions pertaining to their lives, their jobs, and their schooling.

Collation of the data revealed that more than three-quarters of the graduates were single and living alone; references to studies of other deaf communities show a tendency for deaf people to marry later in their lives, and to be somewhat less likely than hearing people to marry at all. The majority maintain an active cultural and social life, primarily within the deaf community.

Most of the respondents expressed considerable satisfaction with their work experiences, although some criticisms were offered. Almost half aspired to occupations with higher status and pay. Deaf graduates had positive feelings about their education. They emphasized the importance of good communication (in sign language) between staff and students, and were concerned that Jericho present the strongest possible programs in both the academic and vocational areas.

Recommendations arising out of the discussions of the

results have also been listed with the Abstract. Suggestions for further study include the possibility of constructing a longitudinal study of these and other deaf graduates of the school to evaluate the impact on their lives of changes in curriculum in the school, and changes in the economic and political climate of the society at large.

GRADUATE FOLLOW-UP QUESTIONAIRE

Dear Graduate:

We want to know what you are doing now. This information can help us to improve our School. We need to know about your present educational experiences, your work experiences, and your thoughts about our School.

We promise **we will not use your name or address** when we talk or write about the information you give us. **Your name will remain private.**

If you have any questions about this project, please contact us at Jericho Hill School and we will try to answer your questions.

You should write your answers to the questions on this paper.

Please mail the question paper to this School today. (It is ok to have other people help you to complete the question paper.)

---

1. Name: _____
   (First) (Middle) (Last)

2. If you have changed your name by marriage or by choice: What was your **Family Name** when you were at Jericho Hill School?

   _____

3. Your Home **Address:** _____
   Number Street

   _____
   Town/City Province Postal Code

4. Your address while at **School**, or **Temporary Address:** (fill in only if different from home address)

   _____

5. Do you have: (mark the one you have)

   ☐ Voice Telephone ☐ TTD ☐ Visual Ear ☐ None

   Your telephone number is: _____
   Area Code Number

6. Social Insurance Number is: _____

7. What year were you born in: _____

8. Sex: ☐ Male ☐Female

9. Mark the one that is **True** for you:

   Never Married ☐ Married Now ☐ Living with someone ☐ Separated ☐ Divorced ☐ Widowed ☐

10. For **Married People** or **People Living Together** , is your partner: Hearing ☐ Hard of Hearing ☐ Deaf ☐

11. What year did you graduate from Jericho Hill School: _____

12. Did you attend classes: ☐ on campus ☐ Kitsilano

(Please turn page and continue)

13. Since you **graduated** from Jericho Hill School, have you had:

	Attended		Completed	
	Yes	No	Yes	No
Training at a workshop?	☐	☐	☐	☐
Preapprenticeship training for your job?	☐	☐	☐	☐
Upgrading at a Community College?	☐	☐	☐	☐
Technical/Vocational or Trade School	☐	☐	☐	☐
A Community College for a diploma	☐	☐	☐	☐
College Courses for a Degree	☐	☐	☐	☐

None of the above ☐ (go on to Question #22)

14. What is the name of the **School** which you attended after Jericho Hill School:

First School: _____

Second School: _____

15. What did you study: (Your major or specialty area) _____

16. If you did not finish your training program, why did you stop?

☐ Not enough money
☐ Not interested in course
☐ Not able to get child care
☐ Other (please explain) _____
☐ Not enough interpreters
☐ Course too difficult
☐ Too sick to go

IF YOU ARE ATTENDING SCHOOL NOW

17. Are you in school now? ☐ Yes ☐ No

18. In your school now, are you (choose one): Full time student ☐

19. What is the name of the school you go to now: _____

20. What kind of school is it (choose one)
☐ Technical/Vocational or Trade School
☐ Workshop Training Program
☐ Part Time College Upgrading
☐ Two year College (Community College)
☐ Four year College (Undergraduate)
☐ Graduate School (after Bachelor's Degree)
☐ Other (please explain) _____

21. What are you learning? What course or study? _____

(Please go on to next page and continue)

22. Do you work for pay now?(mark the one that is true for you)

Yes, I have a job ☐
No, I do not have a job, but **I am looking** for a job ☐
No, **I do not have a job**, and **I am not looking** for a job. ☐

ONLY FOR THOSE WHO HAVE A JOB (If you are not working, go to Question #31)

23. What is the name of your job? _____

24. What are the activities or duties that you do on your job **most of the time**?

_____

_____

25. Where do you work? (name of the company) _____

26. What kind of business or industry is it? (for example: a college, hospital, social service, a maker of furniture parts, etc.)

_____

27. How many hours do you usually work **each week**? (Mark one)

34 hours or **less** each week ☐
35 hours or **more** each week ☐

28. We would like some information about your **pay**. Look at the pay information on your **pay cheque.**
a. What is your **FULL PAY** on your pay cheque, **before subtractions?** (for example: taxes, U.I.C., etc.)
Full Pay (gross) $_____

b. What is the pay you **TAKE HOME**, **after subtractions**? **Take Home Pay** (net) $_____

29. How did you find your present job? (mark each one yes or no)

	Yes	No
Visited a Canada Manpower office to find work	☐	☐
Visited a private employment service such as W.I.D. to find work	☐	☐
Answered a want ad in the newspaper	☐	☐
Gave an application to an employer	☐	☐
Had an interview with an employer	☐	☐
Received job help from a counsellor from welfare (M.H.R.) or other government agency	☐	☐

Other (please explain) _____

_____

30. How do you feel about these parts of your job? (circle the one that says how you feel)

	Very Unhappy	Often Unhappy	Not Sure	Often Happy	Very Happy
a. My pay?	1	2	3	4	5
b. The activities and duties on my job?	1	2	3	4	5
c. My supervisor (boss)?	1	2	3	4	5
d. Education or training that my company gives me?	1	2	3	4	5
e. The people that I work with?	1	2	3	4	5
f. The help that my company gives me and other deaf people on the job?	1	2	3	4	5

(Please turn page and continue)

ONLY FOR THOSE WHO DO NOT HAVE A JOB, AND ARE LOOKING FOR A JOB

31. Have you looked for a job in the past four weeks? ☐ Yes ☐ No

32. Have you done any of these things in the past four weeks? (mark each one Yes or No)

	Yes	No
Visited a Canada Manpower to find work	☐	☐
Visited a private employment service such as W.I.D. to find work	☐	☐
Answered a want ad in the newspaper	☐	☐
Given an application to an employer	☐	☐
Had an interview with an employer	☐	☐
Received job help from a counsellor from Welfare (M.H.R.) or other government agency	☐	☐

Other (please explain)_____

_____

FOR THOSE WHO ARE NOT WORKING AND NOT LOOKING FOR A JOB

33. Are you: (mark each one yes or no)

Going to school?
Too sick to work?
Staying at home to take care of family?
Not able to get child care help?
Not able to find a job?
Thinking employers are not hiring?
Thinking you need more skills?
Other (please explain)_____

34. Do you get money now from: (mark each one yes or no)

Handicapped Persons Allowance
Training Program through C.Y.R.S.
Welfare
U.I.C.
Other (please explain) _____

35. Do you own land, your home, or some other building/real estate? Yes ☐ No ☐

36. Do you own a car? Yes ☐ No ☐

37. For **Married Persons** or **Persons Living Together:**
Does your partner work for pay now? Yes ☐ No ☐

Look at the information on his/her pay cheque:

What is his/her **FULL PAY**, before subtractions (For example: taxes, U.I.C., etc.) **Full Pay** (Gross) $ _____

What is his/her **TAKE HOME PAY**, after subtractions? **Take Home Pay** (net) $_____

Date: _____

Signature: _____

Attention: Before you finish, please write your thoughts about Jericho Hill School on the other paper that is included with this question paper. We want your thoughts for making this School better for our students.

Thank you for your Help!

APPENDIX B: THE SUPPLEMENTARY QUESTIONS USED AS THE INTERVIEW GUIDE FOR THE PRESENT STUDY

5. Make sure that respondents are aware of discounts available on long distance calls.

10. Family Relationships

1. a. How long have you been married/living together? _____

b. Have you been involved in other relationships/marriages before? _____
How many (serious) ones _____

c. Do you have children? _____ What ages? _____

d. Deaf or hard of hearing? _____

e. Do they know about genetic counselling clinic at UBC? _____

f. If respondents do not have children: do you prefer deaf or hearing children? _____ Why? [] ease of communication. [] have children same as parents.
[] want children to have an easier time, etc.

g. What do you want for your children? What do you hope for your children's future? _____

h. If you do not have children: why did you decide not to have children?
[] want to wait until later. [] first, save money. [] not married
[] finish school/training. [] want better place to live. [] single

i. What do you see for your own future? What will you be doing in 5 years? In 10 years? What are the most important things you wsih for? _____

2. a. What do you think about deaf people living with or marrying hearing people? _____

b. Is that a good idea or not? _____

c. Are there special problems when deaf and hearing marry? _____

d. Is it different from two deaf people living together or two hearing people? _____

3. a. Do you know any couple (one deaf, one hearing) who have tried living together or marriage? _____

b. Is it a good relationship? _____

c. Are the people happy? - Not happy? _____

d. Why? _____

e. Is it because they are different (deaf and hearing) or because of other reasons: (no place to live; not enough money, etc.) _____

4. a. Are there some good things about a deaf person marrying a hearing person? _____. What are they? _____

_____

5. For Single People

a. Do you prefer lilving alone or living with someone? _____

b. Why? [] privacy. [] don/t have close friends. [] want to get away from all deaf
[] like to have my own place and rules.
or
[] like company. [] share expenses. [] want to be close to someone else.

6. Entertainment and Self Development

a. Which of these groups do you like to be with most of the time?

[] mostly deaf people. [] mostly hard of hearing people
[] mostly hearing people [] mostly deaf and hard of hearing people
[] mostly deaf and hearing people [] mostly hard of hearing and hearing people
[] deaf, hard of hearing and hearing people

Why? _____

b. What do you do for entertainments? (fun): [] captioned films, WID.
[] GVAD activities. [] sports (deaf) [] watch T.V. ([] decoder).
[] spend time with family. [] foreign films (captioned). [] hobbies
[] dinners or parties with friends [] read books or magazines

c. What kind of films do you like? _____

_____

d. What T.V. programs to you like? _____

_____

e. What kind of books/magazines do you read? _____

_____

f. What things do you do with your family? _____

_____

g. What hobbies are you interested in? _____

_____

h. Would you be interested in attending a night school class to learn a skill or hobby, if interpreters were available?

[] art. [] stained glass. [] pottery. [] macrame. [] gardening
[] ski lessons. [] dancing. [] cooking. [] basic car repair
Other: _____

i. Would you attend such classes without an interpreter? _____
Why? _____

30. **Job Satisfaction** (For people who are working)

1. **Pay**

a. Do you feel you are paid enough for what you do? _____

b. Do you get the same pay as other people in your company? _____

your trade? _____

c. If you feel you are not paid enough, why do you think you should be paid more? _____

_____

2. **Activities**

a. Why did you pick your job?

[] only one available. [] WID helped. [] advice of friend.

[] family background. [] counselling through some agency.

b. Did anyone tell or advise you about different kinds of jobs for you at school? _____. Who _____

c. Is your job interesting: [] all the time. [] most of the time.

[] not at all. [] some of the time.

d. How long have you worked at that job? _____

e. What makes your job interesting? Why do you like it? _____

_____

f. What things in your job are boring? Why? _____

_____

g. Where did you work before? _____

h. Would you like to do a different kind of work sometime in the future? _____

i. If yes, what? _____

3. **The Boss**

a. Is your boss good most of the time or not? _____

b. What good things does he do? [] leaves me alone. [] very helpful.

[] is cheeful at work. [] tries to communicate with me.

[] explains things clearly.

[] Other: _____

c. What things does he/she do that annoy you? [] complains a lot.

[] not helpful. [] cant communicate.

[] other: _____

d. How does he communicate with you? [] writes notes. [] knows some signs.

[] shows me what to do. [] talks

e. Do you sometimes misunderstand directions because communication is poor _____

f. What does the boss do then? _____

g. How do you communicate with him? ☐ write notes. ☐ sign. ☐ talk.

4. Company Training

a. Do you think you were well trained for your job? _____

b. Did you learn your job: ☐ in school. ☐ in a training program. ☐ on the job.

c. If on the job, who taught you? ☐ Boss or Supervisor. ☐ fellow workers.
☐ learned it myself.

d. Does the company have training sessions sometimes to help workers improve their skills? _____

e. Have you ever attended? _____

f. Do they have interpreters? _____

g. Who paid for the training? ☐ CVRS. ☐ Government Agency. ☐ parents helped.
☐ worked part time or full time to pay for it.

h. Who helped you get into the training program? ☐ WID. ☐ CVRS
☐ Jericho people.

5. Fellow Workers

a. Do any others sign? _____

b. Do they try to learn? _____

c. Do they include you in their discussions? _____

d. How do you communicate with others on the job? ☐ write notes. ☐ sign.
☐ talk. ☐ lipread.

e. Do they understand you? _____

f. What happens? _____

g. Do you/they remain patient, try again, become angrey/fed up.
Other? _____

h. Are you in a union? _____

i. Do you take part in union discussions? _____

j. Are there interpreters at the meetings? _____

k. Have you asked for one? _____

l. Do you participate in strike votes, elect officers? _____

m. If not, why not? _____

6. Company Help For Deaf

a. How does the company help deaf workers? ☐ TTY
☐ interpreters called in when there is a problem
☐ system for notifying when sick or absent
☐ attempt to learn sign and encourage other workers to learn
☐ other _____

b. Should the company be doing more to make it better for deaf workers? _____

c. If so, how? _____

d. What do you think of your chances for promotion? _____

31. Only for those not working and looking for a job

1. What do you want to do? _____
2. a. Have you worked before? _____
   b. If yes, where? _____
   c. Why did you leave that place? _____

End of Questionaire: Thoughts on Jericho Hill School for the Deaf

1. Did you live in the [] Dorm or were you a [] day student.
2. a. Did you attend off-campus classes _____ [] primary [] Kitsilano or:
   on-campus classes _____ [] all the time [] part time
   b. Did you attend another school before you came to Jericho? [] yes. [] no
   Where? _____
3. a. Were your classes signed or oral? _____
   b. Was signing allowed? _____
   c. If not, did you sign anyway, outside of class? _____
   d. If they caught you signing, what happend? (punishment) _____
   _____
   e. Could you understand your teachers: [] Oral [] Sign
   f. Did they sign well? [] all. [] some. [] few [] none
   [] deaf [] hearing
   g. What do you think about oral or sign teaching in school? _____
   _____
   _____
   h. Which is better? _____
   i. Why? _____
   _____
4. a. Did you make good friends at Jericho? _____
   b. Do you still see these friends? _____
   c. Do you spend time together? _____
   d. Did you marry/live with anyone from Jericho? _____
5. a. Did you enjoy being at school? _____
   b. Were you sad when you finished school? _____
6. a. What were your favorite subjects at school? _____
   b. Did you learn things at school that helped you work on your job later? _____
   c. What things at school helped you with your job? _____
   _____

7. Did you learn special skills at school that helped you in your work after you finished school? eg:

- [ ] clerical skills, typing
- [ ] working with machines
- [ ] woodwork
- [ ] upholstery
- [ ] family life classes
- [ ] other _____
- [ ] cooking
- [ ] growing plants
- [ ] child care
- [ ] sewing

8. Did Jericho help you to go on to higher (more) education? _____
How? _____

9. a. Do you have ideas about what classes should be offered at Jericho Hill School?

_____

b. Should the programs be more academic (English), Social Studies, Math) or more vocational (sewing, growing plants) or both?

_____

c. Are there other, different, vocational subjects that we should include? What?

_____

(Wait for response, if nothing specific, give examples:)

- [ ] printing
- [ ] computer
- [ ] family life
- [ ] auto repair
- [ ] bookkeeping

Note: All the questions (like 9a) where we give examples, should we first try to elicit ideas independently, before giving them a set of ideas to which they respond?

APPENDIX C: LIST OF OCCUPATIONS

JOB TITLES	SEX	CLASSIFICATION
Service Order Editor	F	Clerical
Warehouseman	M	Crafts, Materials Handling
Keypunch Operator	F	Clerical
Upholsterer	M	Crafts; Materials Handling
Printer	M	Crafts; Materials Handling
Technician (mining)	M	Processing
Pneumatic Tube Operator	F	Sales
Nail Operator	M	Labourer; Processing
Supervisor of Group Home	M	Service
Lab Technician (horse)	M	Professional & Technical
Piston Installer	M	Crafts; Materials Handling
Picture Framer	F	Crafts; Materials Handling
Instructor/Camp Counsellor	F	Service
Labourer (shipyard)	M	Labourer - Construction
Baker (communal village)	M	Service
Trellis Maker	F	Labourer; Crafts
Dishwasher	M	Service
Binder II	M	Crafts; Materials Handling
Machine Operator/Electrician	M	Crafts; Materials Handling
Clerk	F	Clerical
Bike Repairer	M	Service
Farm Labourer	M	Labourer - Primary Occup.
Janitor/Cooks Helper	F	Service
Welder	M	Crafts; Materials Handling
Part-time Helper	F	Service

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POOR

QUALITY

ORIGINAL